

A Remnant's Statement of Faith

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1. Did Mrs. White Intend to be Received as a Prophet?

Because Ellen White never directly referred to herself as a prophet, there are many Adventists that seek to deny that she is nonetheless esteemed to be as much in the denomination whenever there is a question in regards to her authority in the church. That she intended herself to be received as a prophet—and that she is generally regarded as such in the church, will be clear from the following quotes:

"I cannot at my own impulse take up a work and launch out into it. I have to be impressed by the Spirit of God. I cannot write unless the Holy Spirit helps me. Sometimes I cannot write at all. Then again I am aroused at eleven, twelve, and one o'clock; and I can write as fast as my hand can move over the paper."

-Letter II, 1903

"These books contain clear, straight, unalterable truth and they should certainly be appreciated. The instruction they contain is not of human production."

-Letter 339, 1904

“How many have read carefully Patriarchs and Prophets, Great Controversy, and Desire of Ages? I wish all to understand that my confidence in the light that God has given stands firm, because I know that the Holy Spirit’s power magnified the truth and made it honorable, saying, “This is the way; walk ye in it.” [Isaiah 30:21.] In my books, the truth is stated, barricaded by a “Thus saith the Lord.” The Holy Spirit traced these truths upon my heart and mind as indelibly as the law was traced by the finger of God upon the tables of stone.”
-Letter 90, 1906

Mrs. White even claimed her commission entailed “the work of a prophet” and more:

“I am now instructed that I am not to be hindered in my work by those who engage in suppositions regarding its nature, whose minds are struggling with so many intricate problems connected with the supposed work of a prophet. My commission embraces the work of a prophet, but it does not end there. It embraces much more than the minds of those who have been sowing the seeds of unbelief can comprehend.” —Letter 244, 1906. Addressed to elders of the Battle Creek church;” (Selected Messages, book 1, pp. 34-36).

Mrs. White also stated she had no problem with those who regard her as a prophet, and essentially indicated that the only reason she never referred to herself as such was because she felt that her work entailed beyond that of a prophet:

“To claim to be a prophetess is something that I have never done. If others call me by that name, I have no controversy with them...”

<https://whiteestate.org/about/issues1/unusual/out-context/i-do-not-claim-be-prophetess/>

And lest we be accused of wrestling Mrs. White’s words, the White Estate and official magazine of Adventism have in no uncertain terms elucidated just exactly what the proper interpretation such statements by White entail:

“The Bible is an infallible guide but it needs to be infallibly interpreted, to avoid confusion and division. When will the people of God cease trusting in their own wisdom? When will they come to the place where they will cease to measure, construe, and interpret by their own reason what God says to them through His appointed channel? When we come to the place where we place no trust in man or in the wisdom

of man, but unquestionably accept and act upon what God says through this gift, then will the spirit of prophecy as set before us in the Bible and confirmed among us and become in fact a counselor, guide and final court of appeal among God's people"-**Adventist Review (official organ of SDA), June 3. 1971, p, 6.**

"Ellen white had that gift, she was canonical, in so far as doctrinal interpretational authority is concerned"-**D.A. Delafield, Trustee of E.G. White Estate**
<https://youtu.be/g8trO-Qz5Po?t=3397>

But Hebrews 1:1-2 when considered along with Deuteronomy 4:2, Revelation 22:18-19 indicates that prophets in the authoritative sense are no longer given with the completion of God's Word. In summary then, we must conclude that the spirit of prophecy mentioned in Rev. 19:10 is the Holy Spirit rather than Mrs. White's writings. Mrs. White condemns chess, checkers

2. False or Conditional Prophecies?

In 1856 Ellen White declared: *"I was shown the company present at the conference. Said the angel, "Some food for worms, some subjects of the seven last plagues, some will be alive and remain upon the earth to be translated at the coming of Jesus."*
<https://whiteestate.org/about/issues1/unusual/unfulfilled-predictions/ref-lib/1856-vision/>

Unlike the conditional prophecies of the Bible, there are no statements in Mrs. White's writings in the immediate context of the conditional prophecy of 1856 indicating why that specific prophecy would not in fact come to pass. Compare with:

Amos 7:4 (conditional prophecy given), v. 6 (indication that/why it would not come to pass)

Jonah 3:4 (conditional prophecy given), v. 10 (indication that/why it would not come to pass)

Exodus 32:10 (conditional prophecy given), v. 14 (indication that/why it would not come to pass)

And this is not the only incident of Mrs. White making a prophetic proclamation which did not come to pass. Another such example is her declaration that the Civil War would become international. According to her January 4, 1862 vision, England would declare war on the US, something history unanimously agrees never happened.

<https://www.nonsda.org/egw/egw46.shtml>

Conclusion

According to the bible therefore, because what she spoke did not come to pass she is to be considered a false prophet. In the old dispensation, the penalty for this was that one should be put to death (See Deut. 18:20-22).

The fact of the matter is the Advent movement from its very inception was wrapped up in false prophecies with the "Great Disappointment" of 1844. And had the prophecies actually come to pass, she still could have been a test for God's people (Deut 13:1-5).

3. 'Literary Borrowing' or Plagiarism?

"Therefore, behold, I am against the prophets, saith the LORD, that steal my words every one from his neighbour. Behold, I am against the prophets, saith the LORD, that use their tongues, and say, He saith. Behold, I am against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD"-Jeremiah 23:30-32

"Some are ready to inquire: Who told Sister White these things? They have even put the question to me: did anyone tell you these things? I could answer them: Yes; yes, the angel of God has spoken to me....But...for the future, I shall not belittle the testimonies that God has given me, to make explanations to try to satisfy such narrow minds, but shall treat all such questions as an insult to the Spirit of God"-Testimonies for the Church 3:314, 315

<https://m.egwwritings.org/en/book/100.336#338>

"Does unbelief suggest that what Mrs. White writes in her personal testimonies has been learned from others? We inquire: What time has she had to learn all these facts? And who for a moment can regard her as a Christian woman if she gives her ear to gossip, then writes it out as a vision from God? If Mrs. White has gathered the facts from a human mind in a single case, she has in thousands of cases, and God has not shown her these things, but she has written these in her personal testimonies. And if they are not to be found in print and are not brought out in sermons from the pulpit, where did Mrs. White find them? From what source has she received the new and rich thoughts which she found in her writings and oral addresses? She could not have learned them from books, from the fact that they did not contain such thoughts. Certainly she did not learn them from those ministers who had not thought of them. The case is a clear one."

<https://m.egwwritings.org/en/book/656.4275#4276>

“Let’s say that it’s become obvious over the last few years, especially as the result of Walter Rea’s research that Ellen White borrowed much more material than people had realized. It had been known for years that she did borrow material, especially in Great Controversy, Sketches From The Life of Paul—this had been known for years. Walter Rea has shown it is greater in extent in terms of the number of books, in fact it seems to range right across the scope of her books, and also in the amount”-William Johnson, editor of Adventist Review magazine (1982 to 2006)

<https://www.youtube.com/watch?v=EFZq9WkquyU>

*“In the early days of her work, mother was promised wisdom in the selection from the writings of others that would enable her to select the gems of truth from the rubbish of error. We have all seen this fulfillment, and yet when she told me of this, she admonished me not to tell it to others.”-William C. White, Secretary, EGW Estate (as relayed in article: *The Sources if The Great Controversy*, [Adventist Review](#), 23 Feb. 1984, p. 5)*

After Walter Rea published his book *White Lie* which demonstrated her massive plagiarism, the denominational leaders appointed Dr. Fred Veltman to do an in-depth study of *The Desire of Ages*, said to be Ellen White’s best book, to determine if Rea’s work was accurate. Dr. Veltman took eight years researching this book, comparing it to many—but not all—of the books that were the sources of her statements. Ministry magazine reported on the Veltman report upon its completion:

“The official Veltman report frankly concluded that not only had Ellen White voraciously copied the works of other writers, but both she and her co-workers had deliberately lied to cover up the truth of her copying. Here are two of the conclusions of the Veltman report:

*It is of first importance to note that Ellen White herself, not her literary assistants, composed the basic content of *The Desire of Ages* text. In doing so she was the one who took literary expressions from the works of other authors without giving them credit as her sources. Second, it should be recognized that Ellen White used the writings of others consciously and intentionally...Implicitly or explicitly, Ellen White and others speaking on her behalf did not admit to and even denied literary dependency on her part.”-Sydney Cleveland, *White Washed*, LAM Publications, p. 8.*

<https://www.lifeassuranceministries.org/proclamation/2015/2/themormonconnect.html>

While those who'd defend White are quick to state that this was not copyright infringement because such practices were acceptable at the time, according to the very dictionary used by Mr. and Mrs. White (Walker's Old Dictionary) this type of borrowing yet meets the definition of plagiarism:

Advent Review

AND SABBATH HERALD.

"Here is the patience of the Saints: Here are they that keep the Commandments of God and the Faith of Jesus." Rev. 14: 12.

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WORDLESS SONGS.
BY ELIZA M. MORTON.

WITHIN my soul a spirit dwells,
And struggles to be free;
It moves my spirit 'gainst my will,
And giveth songs to me.
Yet words are weak, and ne'er express
The feelings of the heart;
The dreams and visions of the soul
Can but be told in part.

When clothed in words, the tender thought
Seems reft of half its power.

surrounded by a flock of children all the way from four to twenty-four years old. One of the boys, of about ten summers, caused her a great amount of trouble. Curiosity and willfulness seemed to be more fully developed in him than in the rest of the little ones, who sat demurely perched upon the seats, with their arms folded and their feet dangling, while he, keeping close watch of his mother's eyes, would, when they were turned, improve every opportunity to dodge out of the door and watch the engines as they were moving back and forth. His mother, fearing he might get hurt, and becoming vexed at his repeated disobedience, at last went out after him, and soon returned dragging him in with her. She scolded, and he resisted at every step. They finally reached the seat, into which she pushed him with such violence as to bring his head with considerable force against the seat, really hurting the lad.

Then came screech after screech, equaled only by the loud blasts of the engines without. The

passion, stands higher in the sight of God and heavenly angels than the most renowned general that ever led an army to battle and to victory. Said a celebrated emperor when on his dying bed, "Among all my conquests, there is but one which affords me any consolation now, and that is the conquest I have gained over my own turbulent temper." Alexander and Cæsar found it easier to subdue a world than to subdue themselves. After conquering nation after nation they fell—one of them "the victim of intemperance, the other of mad ambition."

Had this mother realized her responsibility, she never would have pursued the course she did. Her burdens were necessarily heavy, but how much heavier was she making them by her lack of self-control. Every harsh word, every passionate blow, would sometime be reflected upon herself. If she had been ever kind, patient, and calm in her discipline, it would have been seen in the deportment of her children. How much she needed the Christian graces and the help of Jesus to mold their minds and feelings.

den-bearers have secured. In no branch of the work has union of effort accomplished more than in the publishing department. The friends of the cause very well know that at Battle Creek, Mich., and at Oakland, Cal., we have large publishing houses. And as our friends are almost totally ignorant of the sacrifices, the wearing toils, and the patient and earnest efforts of those who, under God, have brought them into existence, they do not know how to prize them, nor how to value the labors of those whose lives and interests have been inseparably connected with them for the last quarter of a century.

We look back with a good degree of pleasure to the month of July, 1849, when we published the first number of the little paper called *Present Truth*. We sat down to prepare the matter for that little sheet, and wrote every word of it, our entire library comprising a three-shilling pocket Bible, Cruden's Condensed Concordance, and Walker's old dictionary, minus one of its covers. Destitute of means, our hope of success was in God, while we should go forward and work upon the plan of strictest economy. The first volume of REVIEW AND HERALD was published at Paris, Maine, under most discouraging circumstances. In feebleness and extreme poverty we struggled on, suffering for proper food and clothing, that the paper might maintain an existence. And, at every step in the onward march, sacrifices wearing toils, and the pressure of care have been the portion of those who have borne the heavy burdens.

Under peculiar circumstances the publishing work at Battle Creek fell into hands that were as ignorant of the toils and anxieties of their predecessors as babes. They really knew nothing of the industry and the economy necessary to keep expenses within the compass of incomes. They thought that almost anybody could run a publishing house, and were like

5. We published Sunshine Series, Golden Grains, the three volumes of Home Circle, and Life Sketches, at Oakland. The transportation of the white paper, the extra cost of printing at Oakland above Battle Creek, and the freight on these books from Oakland to Battle Creek, amount to \$1,000, which we have sunk as an individual loss, in trying to help that office.

Having taken upon us the responsibility of establishing the Pacific Press, we feel such an anxiety for its prosperity as no other man can feel. Had we been permitted to continue its management from the first, all these sacrifices would not have been necessary, and it would not now be under the pressure of heavy debts. And still we cling to the Pacific Press, as the grieved mother clings to her dying child.

We have rallied all the forces, east, west, north, and south, to sustain that office. We have appealed to the friends of the North Pacific Mission to come up to the work, and stand by our Oakland office, as the Pacific Press was established for the benefit of the cause on the coast, from San Diego on the south, to the British Possessions on the north. And yet, now, when that office is struggling under the weight of debt, the result of the management of those of great self-confidence and of little experience, we are in receipt of letters addressed to Elder Boyd, President of the Nebraska Conference, and his wife, urging them to go to Oregon, as they are about to start an office in that State! And this is the first intimation we have had of the hazardous enterprise.

As we now look over the struggles and sacrifices during the last six years, to establish the Pacific Press and to make the *Signs* Office what it should be, we regard that work as one of the mistakes of our life. We have been under the conviction for the last two years, that as a people we are occupying too

to carefully and prayerfully consider the wants of the general cause. We shall entreat our brethren to move cautiously, and in the fear of God. But after calling more than \$300,000 from the faithful friends of the cause for our institutions, we feel a responsibility resting upon us in this matter. J. W.

"FIGURES WON'T LIE."

This is a trite saying; nevertheless it is a fact that some folks will lie egregiously about figures. Here, for instance, is a paragraph which we clip from an exchange:—

"Since the creation, it is estimated that 27,000,000,000,000,000 have lived on the earth. This sum divided by 27,804,000, the number of square miles, gives 1,315,522,686 to a square rod, and 5 to a square foot. Suppose a square rod be divided into 11 graves, each grave would contain 100 persons."

This is a fair specimen of the utter recklessness with which some people will make figures, and the thoughtlessness with which they are passed around. Many a skeptic will, no doubt, experience an inward glow of satisfaction as he beholds such evidence that the resurrection of the dead is an impossibility, and the Bible a book of fables.

But let us look at these figures and statements. Who is it that estimates that 27 quadrillions of people have lived on the earth? He must be a wonderful estimator. Whatever age is assigned to the earth itself, it is generally conceded that man has been here but about 6,000 years. Now, to be liberal in a calculation, we will suppose that 6,000 years ago there were on the earth, instead of a single pair of human beings, about 1,400,000,000, the present estimated number. We will suppose, further, that the generations have, from that time, been confined to as small a number of years as at the present time, that is about 33,



PITEOUS, pítsh'è-ús. a. 263. Sorrowful, mournful, exciting pity; compassionate, tender; wretched, paltry, pitiful.

PITEOUSLY, pítsh'è-ús-lè. ad. In a piteous manner.

PITEOUSNESS, pítsh'è-ús-nès. s. Sorrowfulness, tenderness.

PITFALL, pít'fáll. s. 406. A pit dug and covered, into which a passenger falls unexpectedly.

PITH, pítsh. s. 467. The marrow of the plant, the soft part in the midst of the wood; marrow; strength, force, energy, cogency, fulness of sentiment, closeness and vigour of thought and style; weight, moment, principal part; the quintessence, the chief part.

PITHILY, pítsh'è-lè. ad. With strength, with cogency.

PITHINESS, pítsh'è-nès. s. Energy, strength.

PITHLESS, pítsh'è-lès. a. Wanting pith; wanting energy, wanting force.

PITHY, pítsh'è. a. Consisting of pith; strong, forcible, energetick.

PITIABLE, pít'è-á-bl. a. 405. Deserving pity.

☞ The diphthong *ia*, in this word, does not draw the preceding *t* to *ts* as in *piteous*, and the reason seems to be the same as that which preserves the same letter pure in *Mightier*, *Weightier*, &c. that is, the termination *able*, though

ness to be appeased, possibility to be appeased.

PLACARD, plák-árd'. } s. An edict, a declaration, a manifesto.

PLACART, plák-art'. }

☞ Bailey places the accent on the first syllable of *placard*, and Fenning on the first of both these words; all our other orthoepists place the accent as I have done.

PLACE, pláse. s. Particular portion of space; locality, local relation; local existence; space in general; a seat, residence, mansion; passage in writing; state of being, validity; rank, order of priority; office, publick character or employment; room, way; ground, room.

To **PLACE**, pláse. v. a. To put in any place, rank, or condition; to fix, to settle; to establish.

PLACER, plá'sér. s. 93. One that places.

PLACID, plás'id. a. Gentle, quiet; soft, mild.

PLACIDLY, plás'id-lè. ad. Mildly, gently.

PLACIT, plás'it. s. Decree, determination.

PLACKET, or **PLAQUET**, plák'kít. s. 99. A petticoat.

PLAGIARISM, plá'já-rizm. s. Theft, literary adoption of the thoughts or works of another.

PLAGIARY, plá'já-rè. s. A theft in literature, one who steals the thoughts or writings of another; the crime of literary theft.

☞ Mr. Elphinstone and some respectable speak

Testimonies, Vol. 9 (cont'd)

Would you make your property secure? Place it in the hand that bears the nailprint of the crucifixion. Retain it in your possession, and it will be to your eternal loss. Give it to God, and from that moment it bears His inscription. It is sealed with His immutability. Would you enjoy your substance? Then use [it] for the blessing of the suffering.

Mammon (cont'd)

but devote it to God, and from that moment it is stamped with his immutability; his providence becomes your estate, and his word your unfailing security. Would you *enjoy* your substance? "Give alms of such things as you have."

Advent Review & Sabbath Herald

E. G. White July 18, 1882

[323, 324] In this first prophecy contained in the Scriptures is found an intimation of redemption. ... announces war between Satan and man. ... it was uttered in the hearing of our first parents, and hence must be regarded as a promise. ... But before they hear of the thorn and the thistle, the sorrow and anguish which should be their portion, and the dust to which they would return, they listen to words which must have inspired them with hope. ... Adam and Eve stood as criminals before their God, awaiting the sentence which transgression had incurred....

This enmity is supernaturally put and not naturally entertained. When man sinned, his nature became evil, and he was in harmony and not at variance with Satan. ... counted on securing their alliance and cooperation ... against ... Heaven. ... no enmity between himself ... fallen angels.

Sermons, Vol. 1

Henry Melvill, B. D. 1846

[1-34] There can be no doubt that intimations of redemption were given to our guilty parents, ... announcing war between Satan and man. We have called the words a prophecy; ... they were spoken in the hearing of Adam and Eve, we must regard them also in the light of a promise. And it is well worth remark, that, before God told the woman of her sorrow and her trouble, and before he told the man of the thorn, and the thistle, and the dust to which he should return, he caused them to hear words which must have inspired them with hope. ... they stood as criminals before God, expecting the sentence which disobedience had provoked....

The enmity, you observe, had no natural existence. ... As soon as man transgressed, his nature became evil, and therefore he was at peace, and not at war with the devil. ... Satan and man would have formed alliance against heaven. ... There is not, and cannot be, a native enmity between fallen angels and fallen man.

The Spirit of Prophecy, Vol. 4
(cont'd.)

[83] This bull invited all Catholics to take up the cross against the heretics. In order to stimulate them in this cruel work, it absolved them from all ecclesiastical pains and penalties, it released all who joined the crusade from any oaths they might have taken; it legalized their title to any property which they might have illegally acquired, and promised remission of all their sins to such as should kill any heretic.

History of the Waldenses (cont'd)

[32] The bull invited all Catholics to take up the cross against the heretics; and to stimulate them in this pious work it "absolved from all ecclesiastical pains and penalties, general and particular; it released all who joined the crusade from any oaths they might have taken; it legitimized their title to any property they might have illegally acquired; and promised remission of all their sins to such as should kill any heretic."

History of the Reformation,
Vol. 3, Bk. 9

J. H. Merle d'Aubigne 1841

[144] Luther's mysterious disappearance excited consternation throughout all Germany. ... Even his enemies were more agitated by his absence than they could have been by his presence. The wildest rumors were circulated. ... Many bound themselves by a solemn oath to avenge his death. ...

[144] Though at first exultant at the supposed death of Luther, they now desired to hide from the wrath of the people. Those who were enraged against him when he was at large, were filled with fear now that he was in captivity.

[24] Germany was moved at Luther's captivity. The most contradictory rumours circulated. ... The reformer's absence excited men's minds more than his presence could have done. ... [25] Luther's friends ... swore to avenge his death. ... The priests and monks, who at first had not been able to conceal their exultation ... would now have fled far from the threatening anger of the people. These men, who, while Luther was free, had given the reins to their fury, trembled now that he was a captive. ...

[145] As there were false christs in the first century of the Christian church, so there arose false prophets in the sixteenth century.

[68] [There were] many false messiahs in the time of Christ. ... The Reformation of the sixteenth century could not be accomplished without ... a similar phenomenon. ...

[145] A few men, deeply affected by the excitement in the religious world, imagined themselves to have received special revelations from

[68] There lived a few men ... [who] aspired at direct revelations. ... They were called to complete the Reformation.

The Spirit of Prophecy, Vol. 4
(cont'd.)

[76] They carried about with them portions of the Holy Scriptures concealed in their clothing or merchandise, and whenever they could do so with safety, they called the attention of the inmates of the dwelling to these manuscripts. When they saw that an interest was awakened, they left some portion with them as a gift. . . .

[77] With naked feet and in coarse garments, these missionaries passed through great cities, and traversed provinces far removed from their native valleys. . . . Veiled and silent, the word of God was making its way through Christendom.

[82] Again and again were their fertile lands laid waste, their dwellings and chapels swept away, so that where once were flourishing fields and the homes of an innocent, industrious people, there remained only a desert. . . . Many of these witnesses for a pure faith were pursued across the mountains, and hunted down in the valleys where they were hidden, shut in by mighty forests, and pinnacles of rock.

[83] When Rome at one time determined to exterminate the hated sect, a bull was issued by the pope condemning them as heretics, and delivering them to slaughter. They were not accused as idlers, or dishonest, or disorderly; but it was declared that they had an appearance of piety and sanctity that seduced "the sheep of the true fold." Therefore the pope ordered "that the malicious and abominable sect of malignants," if they refuse to abjure, "be crushed like venomous snakes."

History of the Waldenses (cont'd.)

[22] They took care to carry with them, concealed among their wares or about their persons, portions of the Word of God . . . and to this they would draw the attention of the inmates. When they saw a desire to possess it, they would freely make a gift of it. . . .

[23] Their naked feet and coarse woolen garments made them somewhat marked figures in the streets of a city. . . .

Thus did the Bible in those ages, veiling its majesty and its mission, travel silently through Christendom.

[26] Soon the fertility and the beauty of the region were swept away . . . and the plains . . . were converted into a desert. . . .

[It was resolved] to pursue these confessors . . . across the mountains, and attack them in those grand valleys . . . where they lay intrenched, as it were, amid dense chestnut forests and mighty pinnacles of rock.

[32] The first step of the Pope was to issue a bull, denouncing as heretical those whom he delivered over to slaughter. . . . It brings no charge against these men as lawless, idle, dishonest, or disorderly; their fault was . . . they practiced a "simulated sanctity," which had the effect of seducing the sheep of the true fold, therefore, he orders "that malicious and abominable sect of malignants," if they "refuse to abjure, to be crushed like venomous snakes."

The Great Controversy (cont'd.)

Walks and Homes of Jesus

Daniel March 1856

[651] With our finite comprehension we may consider most earnestly the shame and the glory, the life and the death, the justice and the mercy, that meet in the cross.

[318] We must consider more earnestly the shame and the glory, the life and the death, the justice and the mercy that so meet and harmonize in the cross.

[651] The cross of Christ will be the science and the song of the redeemed through all eternity.

[323] This is the revelation of the cross ... the Maker of all worlds and the absolute Arbiter of all destinies.

[651] As the nations of the saved look upon their Redeemer and behold the eternal glory of the Father shining in His countenance...

[322] But when we see the glory of the eternal Father shining in the face of divine and co-eternal Son...

[651] As they behold His throne, which is from everlasting to everlasting, and know that His kingdom is to have no end...

[319] This is he whose throne is from everlasting, and whose kingdom shall have no end.

[652] The mystery of the cross explains all other mysteries.

[326] This great mystery of the cross explains all other mysteries.

[652] The attributes of God which had filled us with fear and awe appear beautiful and attractive.

[324] The throne that was high and terrible to us in our unbelief, becomes beautiful and wondrously attractive.

[652] Mercy, tenderness, and parental love are seen to blend with holiness, justice, and power.

[324] When we study the divine character in the light of the cross, we see mercy, tenderness and forgiveness blending harmoniously with the awful attributes of holiness, justice and power.

The Great Controversy (cont'd.)

[652] We see His character in its gracious manifestations, and comprehend, as never before, the significance of that endearing title, "Our Father."

[652] The compensation for this sacrifice is the joy of peopling the earth with ransomed beings, holy, happy, and immortal. The result of the Saviour's conflict with the powers of darkness is joy to the redeemed, rebounding to the glory of God throughout eternity. And such is the value of the soul that the Father is satisfied with the price paid; and Christ Himself, beholding the fruits of His great sacrifice, is satisfied.

Walks and Homes of Jesus (cont'd)

[327] We would see the character of God in its most complete and gracious manifestation; if we would find out the meaning of that great and precious name, Our Father.

[328] We must look to the cross to learn the worth of the human soul, the true value and greatness of man. ...

[329] This ... sacrifice ... could be offered only for the redemption of a soul that was infinitely precious. This great ransom could be paid only for deliverance. ... The Redeemer himself could not be satisfied with the travail of his soul in suffering for sinners, unless the fruits of his conflict... should be glory and joy forever and ever. ...

Such is the value of one human soul, that the almighty Father is satisfied with the infinite price which he pays for our salvation in the death of his own Son. ... And we may be sure that infinite love itself would not have submitted to such a sacrifice ... had it not been ... to fill the universe of holy beings with gratitude and praise.

The Spirit of Prophecy, Vol. 4

Ellen G. White 1884

[265] On the day of atonement the high priest, having taken an offering from the congregation, went into the most holy place with the blood of this general offering, and sprinkled it upon the mercy-seat, directly over the law, to make satisfaction for its claims. Then, in his character of mediator, he took the sins upon himself, and bore them from the sanctuary. Placing his hands upon the head of the scape-goat, he confessed over him all these

The Sanctuary

Uriah Smith 1877

[212] On the day of atonement, the priest, taking an offering from the people, appeared with the blood of this general offering for the people, and sprinkled it upon the mercy-seat directly over the law, to make full satisfaction for its claims. ... Then the high priest, if we may so express it, gathered the sins all upon himself and bore them from the sanctuary. Placing his hands upon the head of the scape-goat, he confessed over him

Comparison Exhibits

The Great Controversy E. G. White 1888 (1911 ed.)

[317] He [William Miller] had a sound physical constitution, and ... more than ordinary intellectual strength. As he grew older, this became more marked. ... He did not enjoy the advantages of a collegiate education. ... He possessed an irreproachable moral character.

[318] He was thrown into the society of deists ... mostly good citizens and men of humane and benevolent disposition.

[318] He continued to hold these views ... about twelve years.

[318] He found in his former belief no assurance of happiness beyond the grave. The future was dark and gloomy.

[318] "Annihilation was a cold and chilling thought, and accountability was sure destruction to all. The heavens were as brass over my head, and the earth as iron under my feet. Eternity — what was it? And death — why was it? The more I reasoned, the further I was from demonstration. The more I thought, the more scattered were my conclusions. I tried to stop thinking, but my thoughts would not be controlled. I was truly wretched, but did not understand the cause. I murmured and complained, but knew not of whom. I knew that there was a wrong, but knew not how or where to find the right. I mourned, but without hope."

Life Incidents James White 1868

[28] "In his early childhood [William Miller], marks of more than ordinary intellectual strength and activity were manifested. A few years made these marks more noticeable. ... He possessed a strong physical condition ... and an irreproachable moral character. ... He had enjoyed the limited advantages of the district school."

[30] "But the men with whom he associated ... were deeply affected with ... deistical theories ... good citizens ... humane and benevolent."

[30] "He has stated the period of his deistical life to have been twelve years."

[30] "He found that his former views gave no assurance of happiness beyond the present life. Beyond the grave all was dark and gloomy."

[31] "Annihilation was a cold and chilling thought, and accountability was sure destruction to all. The heavens were as brass over my head, and the earth as iron under my feet. Eternity! — what was it? And death — why was it? The more I reasoned, the further I was from demonstration. The more I thought, the more scattered were my conclusions. ... but my thoughts would not be controlled. I was truly wretched, but did not understand the cause. I murmured and complained, but knew not of whom. I knew that there was a wrong, but knew not how or where to find the right. I mourned, but without hope."

In Walter Rea's notes on The Great Controversy he demonstrates how most of it was not original to Mrs. White, but rather originated from J.N. Andrews' book *The Three Messages of Revelation*—from whom her husband James took the material.

See Rea's complete expose here: <https://www.nonsda.org/egw/rea/gc24.htm>

Comparison Exhibits:

The Great Controversy	Life Incidents
E. G. White 1888 (1911 ed.) [page]	James White 1868 [page]
[317] He [William Miller] had a sound physical constitution, and... more than ordinary intellectual strength. As he grew older, this became more marked.... He did not enjoy the advantages of a collegiate education.... He possessed an Irreproachable moral character.	[28] "In his early childhood [William Miller], marks of more than ordinary intellectual strength and activity were manifested. A few years made these marks more noticeable. ... He possessed a strong physical condition ... and an Irreproachable moral character.... He had enjoyed the limited advantages of the district school."
[318] He was thrown into the society of deists ... mostly good citizens and men of humane and benevolent disposition	[30] "But the men with whom he associated ... were deeply affected with ... deistical theories. good citizens. . . humane and benevolent."
[318] He continued to hold these views... about twelve years	[30] "He has stated the period of his deistical life to have been twelve years."

<p>[318]He found in his former belief no assurance of happiness beyond the grave. The future was dark gloomy.</p>	<p>[30] "He found that his former views gave no assurance of happiness and beyond the present life. Beyond the grave all was dark and gloomy."</p>
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This chart is several pages long. Please find the remainder of it at:

<https://www.bible.ca/7-WL-exhibits-Great-Contro.htm>

These are just a few examples of Mrs. White's literary borrowing. According to Wallace D. Slattery's research, [up to 50% of The Great Controversy](#) and 70% of all of her collective writings were borrowed ([Are Seventh-Day Adventists False Prophets by Wallace D. Slattery \(1990\), Pg. 9](#)). Ronald L. Numbers discovered that much of her health message was nearly identical with Dr. L. B. Coles's Philosophy of Health and other Health Reformers of her day.

<https://archive.org/details/ronald-l.-numbers-prophetess-of-health-a-study-of-ellen-g.-white/page/n31/mode/1up?q=kelog>

4. Ellen White contradicts the Bible?

While the Bible most certainly condemns drunkenness, it does not condemn the moderate consumption of alcoholic beverages but rather goes as far to state that one may obtain strong drink as part of the blessings of the Lord. Ellen white however contradicts the Bible on this point teaching that it is sinful indulgence to even be taken in moderation. Compare the following:

"alcohol we must present as sinful indulgence...not to be taken moderately, but discarded"-**Manuscript Releases, Vol. 2, 107.2**

<https://answersforadventists.wordpress.com/resources/articles-2/ellen-white-on-alcohol/>

vs.

"when the Lord thy God hath blessed thee: Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose: And thou shalt bestow that money for...wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household,"-**Deut. 14:24-26**

“Strong Drink” = “Shekar” ([Strong's H7941](#)): *“intoxicating drink, strong drink...Strong wine From shakar; an intoxicant, i.e. Intensely alcoholic liquor”*

This is just one of many points in which Mrs. White contradicts the plain teaching of scripture. The following six points of doctrine held by Mrs. White are also in contradiction to the teachings of Holy Scripture:

- 1) chronology of the crucifixion/resurrection
- 2) the celebration of Christmas
- 3) the forbidding of eating meats
- 4) the maintaining of the necessity of the tithe
- 5) that there are yet folks in heaven (in spite of the general teachings on state of the dead)
- 6) that women are permitted to teach.

<https://contending.blog/2019/12/27/an-appeal-to-all-bible-believers-regarding-seventh-day-adventism/>

Saved by works or Faith?

“All who...as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life.”-Ellen White, {GC 483.2}

“A christian who through faith in Jesus Christ has faithfully kept the law’s requirements will be acquitted. There’s no condemnation if the law finds no fault with him.”-William Henry Branson, 14th President of the General Conference

These sentiments clearly contradict the Bible which states, *“Therefore we conclude that a man is justified by faith without the deeds of the law.”-Rom. 3:28*

Mrs. White also taught, *“Those who accept the Saviour, however sincere their conversion, should never be taught to say or to feel that they are saved.”* ([Christ Object Lessons, Pg. 155](#)). But the Bible teaches:

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God”-Eph. 2:8

The underlying Greek here is [rendered in the perfect tense](#), which [signifies](#), *“used to describe a completed action which produced results which are still in effect all the way up to the present”*.

5. Mrs. White as Reformer/Commentator (Rev. 18:4)?

The adventist pioneers warned against denominationalism, creeds, and councils (That would include The General Conference):

“The spirit of Adventism in its origin was to be totally different from the other denominations. Our founders held that the Holy Spirit is the one who thinks for us so that “we should not look at any man as perfect criteria, nor creeds or decisions of councils as evidence for or against any point of religious faith.”-Ellen White in CS, RH 18 meeting of 1889

“We are not saved as a sect; no denominational name has any virtue to bring us into favor with God. We are saved individually as believers in the Lord Jesus Christ.”— Ellen White, Review & Herald, Feb 10, 1891

“The Bible, and the Bible alone, is to be our creed, the sole bond of union; all who bow to this Holy Word will be in harmony. Our own views and ideas must not control our efforts. Man is fallible, but God's Word is infallible. Instead of wrangling with one another, let men exalt the Lord. Let us meet all opposition as did our Master, saying, “It is written.” Let us lift up the banner on which is inscribed, The Bible, our rule of faith and discipline.” — Ellen White, Review & Herald, Dec 15, 1885

“Now I take the ground that creeds stand in direct opposition to the gifts. Let us suppose a case: We get up a creed, stating just what we shall believe on this point and the other, and just what we shall do in reference to this thing and that, and say that we will believe the gifts too. But suppose the Lord, through the gifts, should give us some new light that did not harmonize with our creed; then, if we remain true to the gifts, it knocks our creed all over at once. Making a creed is setting the stakes, and barring up the way to all future advancement. God put the gifts into the church for a good and great object; but men who have got up their churches, have shut up the way or have marked out a course for the Almighty. They say virtually that the Lord must not do anything further than what has been marked out in the creed. A creed and the gifts thus stand in direct opposition to each other. Now what is our position as a people? The Bible is our creed. We reject everything in the form of a human creed. We take the Bible and the gifts of the Spirit; embracing the faith that thus the Lord will teach us from time to time. And in this we take a position against the formation of a creed. We are not taking one step, in what we are doing, toward becoming Babylon.”—James White, Review & Herald, October 8, 1861

"The first step of apostasy is to set up a creed, telling us what we shall believe. The second is, to make that creed a test of fellowship. The third is to try members by that creed. The fourth to denounce as heretics those who do not believe that creed. And, fifth, to commence persecution against such. I plead that we are not patterning after the churches in any unwarrantable sense, in the step proposed." -**John North**

Loughborough, Review & Herald, October 8, 1861

<https://atoday.org/where-are-we-adventists-headed-with-doctrines-and-creeds/>

<https://www.truthseeker.church/the-bible-is-our-only-creed>

Indeed, the pattern of the New Testament is that the church was meeting in homes due to the apostasy of the established religion of their day (Romans 16:5, etc). This comports with Ellen White's statements indicating that the Faithful remnant would have to leave the apostate adventist church in the end:

"If the church of God becomes lukewarm, it does not stand in favour with God any more than do the churches that are represented as having fallen and become the habitation of devils and the hold of every foul spirit and the cage of every unclean and hateful bird." -**Letter 35, 1898, p. 6-7**

"I saw that God has honest children among the nominal Adventists and the fallen churches, and before the plagues shall be poured out, ministers and people will be called out from these churches and will gladly receive the truth. Satan knows this and before the loud cry of the third angel is given, he raises an excitement in these religious bodies, that those who have rejected the truth may think that God is with them. He hopes to deceive the honest and lead them to think that God is still working for the churches. But the light will shine, and all who are honest will leave the fallen churches, and take their stand with the remnant"

<https://m.egwwritings.org/en/book/28.1273#1283>

Just as the Great Movement of God did not end with Luther, Calvin, or Wesley (as traced by Mrs. White in the Great Controversy)—neither does it end with Mrs. White or Adventism. Even according to Mrs. White, this movement of separation and reform was to continue until the close of time.

"Has not the same process been repeated in nearly every church calling itself Protestant? As the founders, those who possessed the true spirit of reform, pass away, their descendants come forward and "new-model the cause." While blindly clinging to the creed of their fathers and refusing to accept any truth in advance of what they saw, the children of the reformers depart widely from their example..."

<https://m.egwwritings.org/en/book/132.1704#1750>

“There were none who went before [Wycliffe] from whose work he could shape his system of reform. Raised up like John the Baptist to accomplish a special mission, he was the herald of a new era...”

<https://m.egwwritings.org/en/book/132.336#405>

“Opposition is the lot of all whom God employs to present truths specially applicable to their time. There was a present truth in the days of Luther,—a truth at that time of special importance; there is a present truth for the church today. He who does all things according to the counsel of His will has been pleased to place men under various circumstances and to enjoin upon them duties peculiar to the times in which they live and the conditions under which they are placed. If they would prize the light given them, broader views of truth would be opened before them. But truth is no more desired by the majority today than it was by the papists who opposed Luther. There is the same disposition to accept the theories and traditions of men instead of the word of God as in former ages. Those who present the truth for this time should not expect to be received with greater favor than were earlier reformers. The great controversy between truth and error, between Christ and Satan, is to increase in intensity to the close of this world's history.”

<https://m.egwwritings.org/en/book/132.526#641>

Many of the faithful bearers of truth who've been raised up by God from the ranks of Adventism have been ostracized and disfellowshipped (Examples include: Desmond Ford, Walter Rea, Jan Marcussen, Ron Wyatt, Bill Hughes, Jonathan Gray, etc). White continues:

“The Reformation did not, as many suppose, end with Luther. It is to be continued to the close of this world's history. Luther had a great work to do in reflecting to others the light which God had permitted to shine upon him; yet he did not receive all the light which was to be given to the world. From that time to this, new light has been continually shining upon the Scriptures, and new truths have been constantly unfolding.”

<https://m.egwwritings.org/en/book/132.646#661>

“Many of the SDA people declare they know their church is in apostasy. Some actually leave the church because of this apostasy. However, even after leaving some still claim the SDA church is not a sister to fallen Babylon? If that is so, I would ask them to please explain this quote from Ellen G. White:

“Concerning Babylon, the symbol of the apostate church, He says to His ministers of judgment, “Her sins have reached unto heaven, and God hath remembered her

iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double." Rev. 18:5, 6. **-Christ's Object Lessons 178.4**

Sister White is clearly stating that if the church is in apostasy, it is Babylon. Truth is, if the SDA church is not a sister Babylon, then all the SDA people that left their churches should go back into the SDA church to repair it. For them to stand outside the church claiming it is not in agreement with and displaying the fruits of Babylon is nothing more than more confusion. The basic fact is; if it is not Babylon, why did you leave? This also illustrates some are not walking with Christ as closely as James 4:8 declares is necessary. If Jesus wouldn't stand in an apostatized church, why would any follower of Christ want to? Only the "double minded" would declare a church is in apostasy (Babylon) and then declare it not Babylon in the same breath."

<https://sdaapostasy.org/SDABabylon.htm>

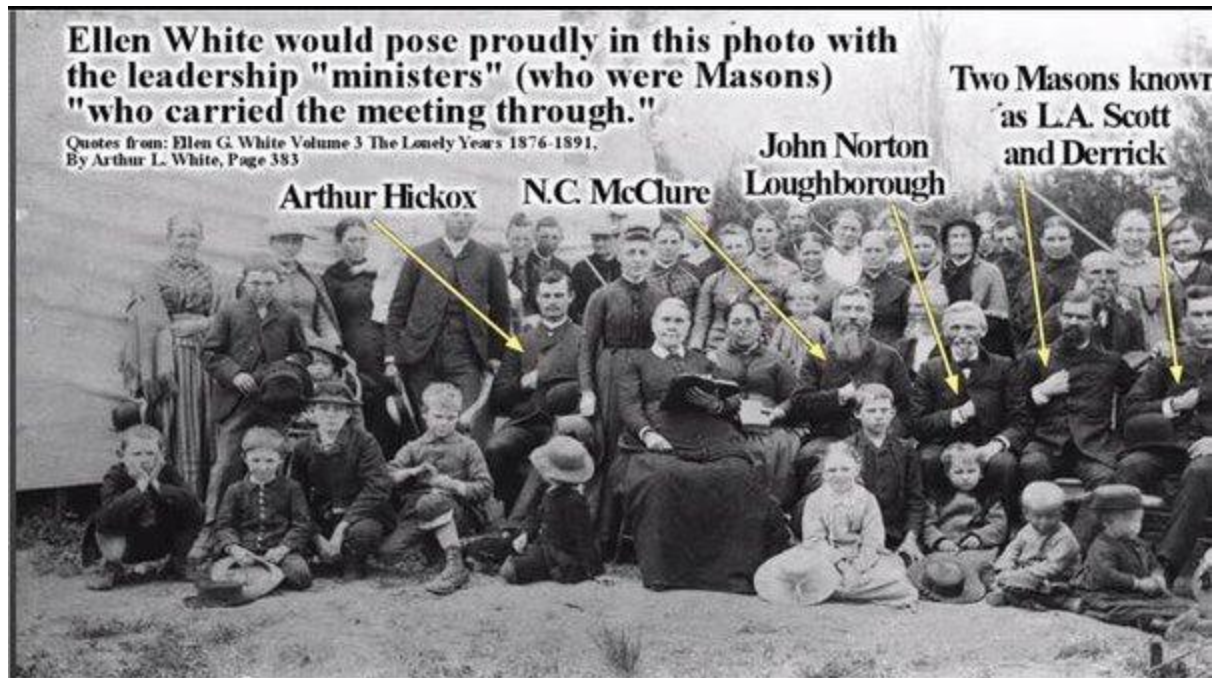
6. Adventism as a form of Jesuit controlled opposition?

"The best way to control the opposition is to lead it ourselves." — Vladimir Lenin, Founder of the Russian Communist Party

<https://www.tribuneindia.com/news/thought-for-the-day/the-best-way-to-control-the-opposition-is-to-lead-it-ourselves-%E2%80%94vladimir-lenin-585530>

<https://www.britannica.com/biography/Vladimir-Lenin>

Compare the following images and note that many of the elders of early Adventism pictured here with Mrs. White are making the Masonic hidden hand sign:



J.N. Loughborough, for example *"was involved in the Seventh-day Adventist movement from its early days, having been called to preach by Ellen White in 1852."*

https://en.wikipedia.org/wiki/J._N._Loughborough



While some defendants of White who refuse to acknowledge these and like hard truths may try to maintain that these gestures were but a type of common formalism of the day, according to official Masonic handbooks, this is indeed a masonic hand sign:



Source: [Boston University](#)

This explains why not all men were making the so-called “gentleman gesture”, because it was only the Masons who’d be so signaling.

For more masonic connections see also:

<https://encyclopedia.adventist.org/article?id=D7VS>

https://freemasonry.bcy.ca/biography/miller_w/miller_w.html



Ellen White's family plot, erected at the time of her youngest son John's death in 1860 (<https://digitalcommons.andrews.edu/jsw-photos/19/>). Obelisks are masonic gravestones that, "*commemorate a life proudly well lived under the Creator's hand*" (<https://www.masonic-lodge-of-education.com/masonic-gravestones.html>).

Adventism, like Mormonism, and the Jehovah's Witness cults were birthed from a period of "revival" known as the "Second Great Awakening".

https://en.wikipedia.org/wiki/Second_Great_Awakening
https://scholarworks.gsu.edu/cgi/viewcontent.cgi?article=1080&context=history_theses#:~:text=During%20the%20Second%20Great%20Awakening,their%20religious%20beliefs%20and%20practices.
<https://www.exploregod.com/articles/who-are-the-jehovahs-witnesses>

It turns out, there are a number of parallels between all of the above mentioned religions. But a few pertaining to that of Adventism and Mormonism are especially noteworthy. Not only did the "prophets" [Mrs. White](#) and [Joseph Smith](#) both supposedly only have a third grade education, it turns out that Mrs. White's second cousin, Agnes Moulton Coolbrith Smith ended up marrying Mr. Smith. Additionally, there was a number of instances of borrowing from Mormon writings as well (see below link for documentation).

<https://www.lifeassuranceministries.org/proclamation/2015/2/themormonconnect.html>

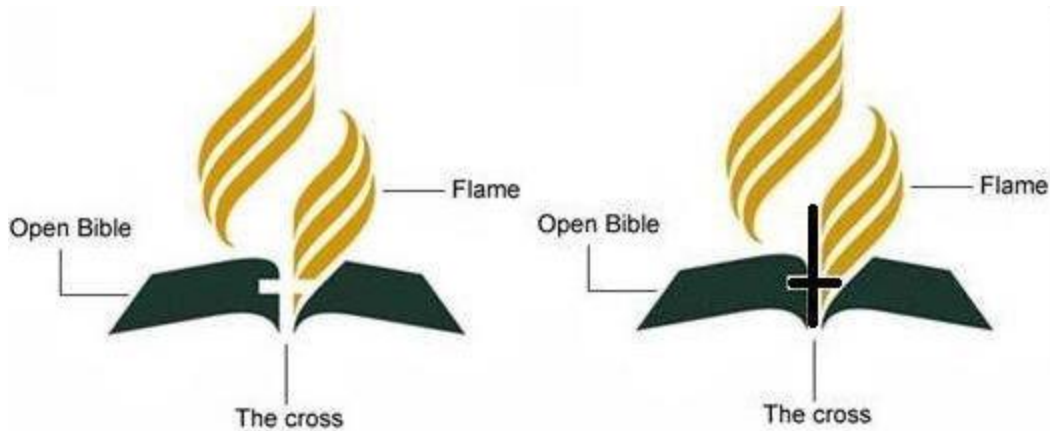
As has been established with adventism, these cults also had jesuit/masonic origins
<https://www.churchofjesuschrist.org/study/history/topics/masonry?lang=eng>
<http://goodjesuitbadjesuit.blogspot.com/2012/10/father-jean-pierre-de-smet-sj-and.html>
https://freemasonry.bcy.ca/biography/russell_c/pyramid_monument.jpg
[https://en.wikipedia.org/wiki/Knights_Templar_\(Freemasonry\)](https://en.wikipedia.org/wiki/Knights_Templar_(Freemasonry))
<https://hightimes.com/culture/the-strange-history-of-american-cults/>

The reason for the creation of denominations which contain a large degree of truth is in a bid to channel people with some degree of discernment into them to control or misdirect them in a way that's ultimately beneficial to the order.

<https://en.wikipedia.org/wiki/COINTELPRO>
<https://www.hegemonmedia.com/p/what-is-controlled-opposition>
<https://plato.stanford.edu/entries/hegel-dialectics/>

Could this explain why Catholic attorney's are defending Mrs. White?

<https://www.nonsda.org/egw/egw6.shtml>



Upside down cross (i.e. the Roman Catholic “Cross of St. Peter”) hidden in the official SDA logo in use since 1997. Flame represents the burning of the Bibles.

Clinging to Adventism in spite of all of the above is in fact favorable to Rome, inasmuch as it causes the Three Angel’s Messages to be rejected by those in the world and apostate churches who recognize the above inconsistencies, hypocrisies, and false prophecies.

Scrap material/notes for later development:

Problems with the “Investigative Judgment/Sanctuary” message. She claims there’s no mediator after the “close of probation.”

Leroy Froom who sought to have Truth Triumphant destroyed wrote Walter Martin taking umbrage with adventism being labeled a cult (see ankerberg show)

Took EGW 13 years to procure the alternative interpretation to Miller’s failed 1844 prediction.

White said: *Melchizedek was not Christ, but he was the voice of God in the world, the representative of the Father. And all through the generations of the past, Christ has spoken; Christ has led His people, and has been the light of the world.* (**White, Selected Messages, bk. 1, 409**). But the Bible teaches Christophany (burning bush, cloud in wilderness, etc.).

Add mary Baker Eddy to false cults, jehovah witness had false prophecy:

[Fatal Flirting The Nazi State And The Seventh Day Adventist Church](#)

Idolatry of White:

Arribito clip - part 3 church in wilderness @ 7 min.

None of EGW's visions could not have been conditional prophecies: 1. The conditions weren't published simultaneously as vision; 2. The 6,000 years of Satan's reign hadn't been fulfilled (another hole);

(Check out The sanctuary/investigative judgment vision vs. Ford's assertions—holy vs. most holy place in hebrews, etc)

Only Men in Bible had Visions

<https://www.biblestudy.org/bible-study-by-topic/visions-in-the-bible.html>

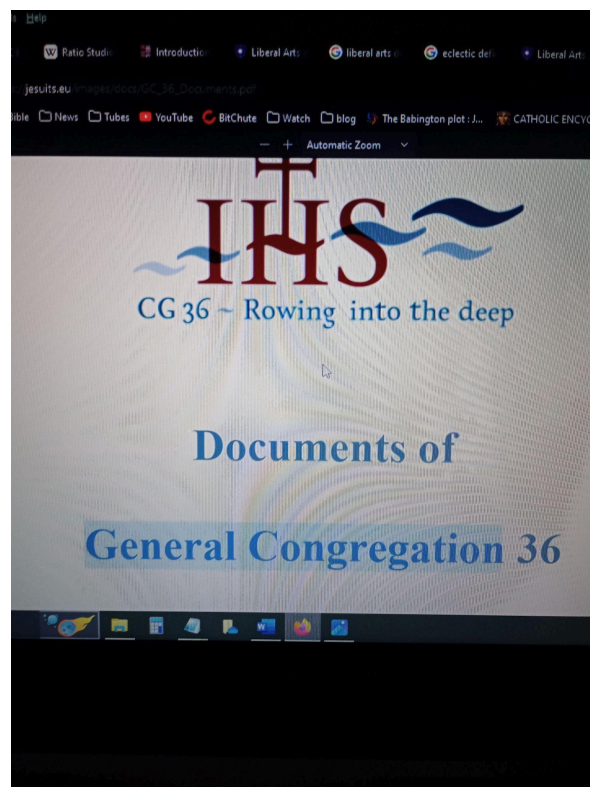
Ellen white used masonic signs, source of Masonic hand gesture also in here

<https://youtu.be/DVPHJPZzMMU?si=--QviDynlBiXUmxe>

EG White Shut Door Vision

https://en.wikipedia.org/wiki/Shut-door_theology

mrs white condemns chess, checkers, riding bicycles, certain musical instruments, etc. The Catholic Church holds their "General Congregation" meetings just like the General Conference. It's also called the "GC."



Bad authors should be avoided because an attachment is formed to them. A Jesuit maxim: see Steve's chapter on Jesuit Education. Thus EGW borrowing without giving credit is a Jesuit maxim.

Ellen white renigging on Shut-door vision

<https://www.in-him.com/SDA/the-shut-door.htm>